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A
S E R M O N

PREACH'D at the

Cathedral-Church of Worcester,

On the 7th of June, 1716.

Being the

Day of Thanksgiving

FOR

The Blessing of God, &c. in Sup-
pressing the late Unnatural Re-
bellion.

By E. CHANDLER, D. D. Canon of Wor-
cester, and Chaplain in Ordinary to His
M A J E S T Y.

*Publiſh'd at the Desire of the Reverend the Dean of the
ſaid Cathedral, the Mayor, Aldermen, the Sheriff, and
Other Gentlemen then preſent.*

L O N D O N:

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God



Peo
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PSALM LV. 19, 20, 21.

God shall hear and afflict them, even he that abideth of old: Because they have no changes, and fear not God. He put forth his Hand against such as were at peace with him: He hath broken his Covenant. The Words of his Mouth were smother than Butter, but War was in his Heart; his Words were softer than Oil, yet were they drawn Swords.



THIS Psalm was made, on Occasion of some Rebellion against *David*, a valiant, wise and pious Prince. Many were the Difficulties in his Way to the Throne, which God and the Voice of the People had called him to. And now he was in possession, a dangerous Conspiracy breaks forth, which is thought to be that of *Absalom*, an unskillful

skillful young Man, who trusting to the Arts of *Achitophel* for poisoning the People's Minds, and the Discontents of *Saul's* ambitious Courtiers, attempted by open Force to dethrone and murder *David*. So unexpected a Defection found the King, at first, unprepared to oppose them. But he had God to retreat to: and to God he pours forth his Grief in this Distress; From whence, while he is complaining, a Ray of Hope darts upon his Soul; he encourages himself in the Lord, and comparing the Manners of his Adversaries and God's Attributes together, doubts not of Success, *God shall hear and afflict them, even he that abideth of old*: יושב קדם (i. e.) He that sitteth from the Beginning, or the Antient, the eternal Judge of Men and Actions; For, sitting is the Posture of Judging; Even he, will not suffer Men so wicked, to bring Mischiefs so monstrous to perfection. *For they have no Changes, neither do they fear God.* They have no Changes, that is, according to the *Chaldee* Paraphrast, they are not, or will not be changed for the better, by any Methods of Providence; they are incurable, they do not fear God. And that they want the Fear of God, these are the Instances, *They put forth their Hands against such, as were at peace with them: They have broken their Covenant: The Words of their Mouths were smother than Butter, but War was in their Hearts; their Words were softer than Oil, yet were they drawn Swords.* I put the Words all in the plural number to make the Connexion more intelligible in our Language.

Language: for in the Eastern, there is an elegance in the Change of the Person, and in the Use of a Singular for a Plural, when That Singular is intended to signify collectively or distributively every one of that sort.

The Affinity between the late Rebellion and That commemorated in this Psalm, is so near; Both against good and upright Princes, mild and gracious Governours: Both aggravated by Ingratitude, Profaneness and Hypocrisy; Both fruitful in spreading and entailing all sorts of Evils on the Land, had they succeeded: that it is not possible to describe in more lively Colours, the Actors of our Rebellion, than *David* has already done for us. You can't hear the Train of Miseries, that is implied in the *drawn Swords* against *David*, but your own Thoughts must prevent my applying them to your Case. Herein only they differ, that what *David* in composing this Psalm, saw then by Faith, God has actually fulfilled to us; and we are now met not to pray for a Deliverance, but to offer unfeigned Thanks for it. To dispose you to do so heartily, and to render such Seditious Practices as detestable to Men, as *David* represents them odious to God; I shall follow the Method mark'd out in my Text, and treat

I. Of the sinful Aggravations of the late Rebellion.

II. Of the mischievous Consequences thereof, had it taken effect.

III. Of

III. Of the Ground we have to hope, from what God the eternal Judge is, and what he has done for us, that he will continue to defeat all like future Attempts.

I. Of the Aggravations of the late Rebellion : They are reducible to these three Heads : *The putting forth Hands against such, as were at peace with them : The breaking of their Covenant : The giving smooth Words, while War, a Civil War, and drawn Swords were in their Hearts.*

The first Aggravation of the Sin of the late Rebellion is, that the Conspirators put *forth their Hands against such as were at peace with them.* By whom we mean both the King and his Government, that granted these Men the same Protection his other Subjects enjoyed ; and the quiet People of the Land, who lived like Fellow-subjects in good Neighbourhood and Friendship with those that rose up suddenly to destroy them.

I never yet met with a Man so hardned in State-lying, as to charge the KING with any tyrannical Deed since his Reign here ; no, nor in his own Country, with any Act to the Prejudice of his People, though he was there under no Laws but those of God, and of his own just and merciful Disposition, to restrain him. As to what has been done at home, you need not go far back to recollect. Have Laws been dispensed with by his own Authority ? Have Corporation-Charters been forcibly voided ? Have illegal Officers been put into Trust ? Have Bishops been
imprison'd

imprison'd for petitioning in behalf of the Laws? Or Armies rais'd in Times of Peace, against, or without Consent of Parliament? Such Breaches upon a Constitution might have been some Excuse, when all other Means had been try'd ineffectually. But when nothing of all this is pretended, no not the Invasion of one single Man's Right; and lest of all, of theirs that were the Aggressors; What Horror and Indignation must it give us for their Proceedings, who unprovoked, did arm against their Governours, and attempt to dethrone and murder their King, whilst he was labouring for their Good!

Whatever Men out of Humour will own, They certainly partake of great Good, who live under a Government where the Laws have their free Course, where Justice is impartially executed to the Meanest; where no one's Person, Possessions or Priviledges can be assaulted with Impunity. This was the Utmost People promised themselves at their entring into Societies, and it is all the Generality can hope for at any Time. Places of Honour and Profit can't fall to every Man's Lot: They are no Subject's Right, much less his Inheritance. Which shows how frivolous it is to say, that the Rebels were urged to this, by their own and their Friends loss of Places, at the King's Accession.

Besides that this was the Case of very few that are known to be in the Rebellion. Their Friends, as they call them, will I believe disown That Title, to those that use their Name to
countenance

countenance so Black a Deed. Of those that do not; it may be observed, that if the Rebels had Cause for what they did, upon displacing their Friends; the Event shows, the King had much more Cause, after Notice of the Schemes that were even then laid for the Rebellion, to remove such before-hand from Trusts they could do the greatest Mischief in. It is the undoubted Prerogative of the Crown, to remove Officers, as shall seem most conducive to the Service of the Government. It was exerted in an extraordinary manner by the late *good Queen*, in laying aside at once a Set of Able, Wise, and Faithful Ministers, that had advanc'd the Glory of her Reign to the highest Pitch, Thanks be to God, without any such sinful Consequences. And if ever it was proper to use this Power, Then was the Time, when the King wanted an Opportunity to distinguish Their Merit, that had adhered with much Steadiness to his Succession. Hard were the Fate of Princes, if they were deny'd that Liberty every Master of a Family enjoys, to reward his Servants ! Very precarious is the State of Kings, if the Obedience of Subjects and Quiet of Kingdoms, must turn upon the angry Passions of those, that thirst after Places, and can't always get or keep them !

However, nothing of all this is to be pleaded by the Papists that were in Arms. They neither had Places, nor were capable of them by Law ; nor can they be supposed to be at all interested, which Party of Protestants divided the Places.

They

They had every indulgence, that they enjoyed under any of the King's late Predecessors, and all they could hope for under a Protestant Government ; much more than by Law was due to them, or their Carriage toward this illustrious House, before the Queen's Demise, deserved of him. It could therefore be nothing but the Cause of Popery, that pushed them upon this Treasonable Confederacy, without any Colour of Wrong, and consequently without the least Excuse for their Crime.

Yet suppose, what can never be proved, that the Government did bear hard on some of the Rebels ; what had the poor Sheep done to be so worried ? They lived quietly in Visits, Friendships, Alliances, even with the Romanists as their Country-men ; and in the strictest Bonds of Union with the rest, as Members of the same Church and Religion. Meaning no Harm, they expected none. Now for such innocent inoffensive Men, that had no part in the Quarrel, to be made Principals in the Suffering : For them to be terrified, plundered, driven from their Habitations or imprison'd in their Persons, to be exposed in their Families and Estates to utter Ruine throughout the Progress of the Civil War, and to have all their Civil and Religious Rights swallowed up in the Success of that War, and to suffer all these Evils from their Neighbours and pretended Friends, does add a particular Guilt to Their Offence that are the Instruments ; which is not to be attoned for by simple

Confession ; that needs very great Repentance, to wash away. *David* from this Head charges his Adversaries with a high degree of Wickedness, v. 12, 13, 14. *For it was not an (open) Enemy that did me this wrong, for then I could have born it ; neither was it he that hated me, that did magnify himself against me, then I would have bid my self from him. But it was thou, a Man, mine Equal, my Guide, and mine Acquaintance. We took sweet Counsel together, and walked unto the House of God in Company. Let Death seize upon them,——Wickedness, an high degree of Wickedness is among them.*

Another Aggravation of this Rebellion, is Perjury. *They have broken their Covenant.* When an Action is not only base in it self, but joyned with a breach of Oaths to the contrary ; the first Crime is greatly encreased with the Accession of new and higher Guilt. Now it has been of old the practise, to secure the Obedience of Subjects by Oaths. Such Oaths of Allegiance and Fidelity, *David* here calls their *Covenant*. And these had never been imposed, had not the Consciences of God's People been concerned in what they swore : Nor would the Prophets have lashed the contempt of the Oaths so severely as they do, had not the Sin been known to be very heinous in God's Sight.

Say not, they are *Political Oaths*, and so of small regard : For so was the Oath the *Jews* took to King *Solomon* : And yet on that account, in regard of the Oath of God, he counsels them
to

to keep the King's Commandment, Eccl. viii. 2. What is a *Politick* Oath, but a solemn Promise in the Presence of God to yield faithful and true Obedience to his Majesty? (*i. e.* in our Case, never to rebell, nor be assisting to a Rebellion against the King and his lawful Authority, or the King governing by the Laws:) What is it but a devoting ourselves to the Curse of an Avenging God, if we be not in earnest in this Promise? Can such an Oath be taken in jest? Or can it be taken, and never regarded afterwards? He must have cast off all Fear of God, that imagines it. If any Oath binds the Conscience, Political Oaths ought much rather, as best answering the main End for which Oaths were instituted. *An Oath for Confirmation is among Men to put an end to all Strife*, Heb. vi. 16. Those Oaths therefore, that put an end to the greatest Strifes, that hinder Mankind from falling into a lasting State of War, that are the best Supports of Government, under which every private Man's Rights are secured; should be, and are of the strongest Obligation. How can it be expected that one Man should swear in Truth to another, who does not to the King, that has at least the same Right with every private Person, and a much greater Right as he sustains the Person and Fortunes of every private Man in that Community?

But may not these Oaths be less obligatory, for being forced? I answer; Our Oaths are out of the Question, how far what is forcibly imposed does oblige; because they that take them

may let them alone, without loss of Life or Estate, which only can be supposed to come under the Notion of Force. Beneficial Incapacities, or some temporal Inconveniences, are not interpreted Constraint in Morality. You can't hold Posts of Honour and Profit and Trust ; you can't obtain such a Preferment, or be excused a pecuniary Payment to the Publick, unless you give Security upon your Conscience, to live quietly under it. Well! Who constrains you to accept that Place or Preferment? And for your Payments, they are neither exorbitant, nor strictly exacted; and for your larger proportion of Tribute, you have the benefit of Protection, which is not Their Due that refuse to acknowledge the Government they live under. Yes! but under such Payments, or without those Preferments, you can't live so well, or your Family be supported; and this is a Force on you to swear upon any Terms. Good God, what do I hear! Is it then lawful for a Man to swear falsely, to make a better Provision for his Family? Go then and set up for Knight of the Post, go and make a Trade of bearing false Witness, that you may get by it. For this is certainly as lawful, as swearing falsely to the King for a Livelyhood. If fear of Want be Compulsion to do what the Conscience condemns, one may Steal, Rob, or commit any other profitable Sin, and plead that he is obliged to do thus from the ill Circumstances of his worldly Affairs.

If it should be replied, that they did not believe his Majesty to be King, nor the Oath to him therefore to be binding; let me ask, why then did they swear, that from *their Heart* they did believe him to be their *rightful and lawful King*? for That they did, every time they took the Oath of Abjuration. With what Face did they offer themselves to take an Oath, which at the time they swore, they never intended to perform? This is that direct sort of Perjury, which no change of Circumstances can extenuate. The Oath was a Surprize on no Man. These 15 Years that it has been made a Law, every one has had Time to satisfy himself of the Lawfulness of it: And they who were under Scruples, ought not to have taken it, much less repeat it. And yet these Men of Conscience as they would be thought, made no Hesitation at the Oath in the late Reign; they repeated it each Time that they renewed their Offices, and swore all over again to King *George* at his coming in without Reluctance; and now would have us believe, that at this distance, their Minds are enlightned, and their Conscience smites them.

Had they any Sparks left of the Conscience they pretend, 'twere no hard matter to convince them, that having once sworn Obedience to the King, they are not at liberty entirely to withdraw it. To live peaceably under his Government, not to plot or lift up the Hand against him, is a matter certainly lawful, and so not liable to be cancell'd by prior Obligations of them
that

that are erroneously persuaded they may not be active in it's defence. Take God's determination of the Point, in the Case of the *Jewish Nation*. They had made a *Covenant* and took an *Oath* to *Nebuchadnezzar*, a *strange King*, not one from among their *Brethren*; [*Deut. 17. 15.*] who trusting to their *Oath*, left them to their own *Form of Government* under *Zedekiah*, a Prince of the *Line of David*. But moved with *Zedekiah's* Pretensions and Assistance from *Egypt*, they threw off their Allegiance to *Nebuchadnezzar*, in defiance of their *Oath*; Hear now the Message God sent them by his Prophet *Ezek. xvii. 15, 18.* *Shall he escape that doth such things? Or shall he break the Covenant and be delivered?—As I live, saith the Lord, surely mine Oath that he hath despised, and my Covenant that he hath broken, even it will I recompence on his own head.* God being appealed to in our *Oaths*, it is his *Oath* and his *Covenant* that is broken when ever Men do not fulfill what they swore to, that may be perform'd without downright Sin.

A third Aggravation of the late Rebellion is *Hypocrisy*. *The words of their Mouth were smoother than Butter, but War was in their Hearts: Their Words were softer than Oil, yet were they drawn Swords.* This may be doubly made appear, 1. In the fair Words and Promises, wherewith they dissembled their premeditated Villany, till they saw it seasonable to lay by the disguise. 2. In the specious Colours and Pretences, wherewith

wherewith they falsely introduced their Rebellion.

1. Their Hypocrisy appears in their fair Words and Promises, before the Rebellion was ripe for Execution. At the same time they were entred into Measures for setting aside the King's Family, They declared in the strongest Terms, they had the House of *Hanover* much at Heart. When indefeazible Hereditary Right was made the Subject of Addresses; which was saying in other Words, they would have a Popish King to reign over them; to retail the Poison with less Offence, they tacked to it a Clause, of adhering steddily to the Protestant House of *Hanover*. When Tumults and Riots were fomented in a great part of the Kingdom, and the inferiour Magistrates were insulted that opposed them; *St Paul* was uppermost on their Tongues, in Season and out of Season, his Authority was still brought in for Submission to the higher Powers without reserve. After the King was come in, none more officious at first, none more forward in Tenders of Duty and Service to the King, than the Principals in the Rebellion; They affected to exceed, in their Loyalty: They voluntarily addressed him with Assurances of their Fidelity, and the Arch-rebel writ a Letter to the King with his own Hand, promising to behave himself as the best of his Subjects.

2. Their Pretences and Colours also were not less smooth and deceitful. The Danger of
the

the Church, and Invasion of the Right of Princes, was what they expressed much Concern for, and buzzed into the common Peoples Ears, as things worth rebelling for. But if indeed there was no foundation for these Cries, what can be thought bad enough of their Hypocrisy, who by such Fears would corrupt the People's Allegiance to their lawful Sovereign, and bring those things into real danger, which they would seem to defend !

To what I have formerly said, more than once in this Place, to undeceive those that lie under apprehensions for our Excellent Church; I shall now only add, that while we have a **KING** that has been bred to, and does support in his native Country, an Episcopal Government, with Forms of Prayer, and Ecclesiastick Discipline, not much unlike our own : While no Dissenter is capable of being employed in any considerable Place or Trust, or is in Confidence with the King : While no one suspicious Church-Man is prefer'd to the prime Dignities ; but only such as are skilful in its Constitution, and ready to defend it against every Adversary with Meekness : While there is an Arch-Bishop at the Head of it, that in Spite of Envy and Malice it self, is owned a true Father of the Church : there is no humane view of Danger to it ; it is an Infatuation not to believe it shall flourish under **KING GEORGE**, as much as under any of the **KING's** best Predecessors.

However

However, the Church must be in Danger with some Men ; and it is said, the Pope and Popish Princes in belief hereof, have contributed some hundred thousands of Pounds, to raise this Rebellion and save the Church. The Pope, who, ever since the Reformation, has laboured with incredible Expence of Money and Blood, to Extirpate our Holy Religion, now empties his Coffers to save it : And the good Catholicks of *England*, who from Queen *Elizabeth's* Days have reserved themselves out of Harm's Way, till Popery should be at a pinch for their Service, now fancying their Church and ours very nearly linked together, that hitherto had been deemed irreconcilable ; lift themselves in the Undertaking, and hazard all at once, to keep the Church of *England* from sinking ! The Story of the Church's Danger is of a Piece with this. Both are equally true. And it is a shame that the one Absurdity should pass more easily upon your Understandings, than the other.

For the other Pretence, the Right of Princes, which the Romanists at their Execution have made the Motive to their arming, and affirm to be so Sacred with them, that if the Pretender had been a Protestant, not a Papist, they would have done the same thing to vindicate his Right ; it may be easily answer'd, and the Varnish taken off, with asking these few plain Questions, of those that made or justify

justify their dying Speeches. Do *they* not believe, a true and rightful King, may for certain Causes, be set aside the Crown? And is not the Herefy of the Protestant Religion, one Principal Cause with them? Has not the Pope deprived, and Papists deposed Kings for no other Cause; who were in quiet Possession, and of whose just Title there could be no dispute? Has not the one legitimated, and the other submitted to Bastards, to Children born in Incest, or out of Relation to the Crown, and set them up in the room of a true born, lawful Prince? How then dare they prevaricate with God and the World, and with their last Breath defend their Rebellion, from a Topic they themselves believe to be false? The Secret is, their Confessors are not concern'd for the Souls of Them that leave the World so much, as for Their Advancement and Grandeur that remain in it. This Pretence is one Way to keep the Rebellion still alive; and by it they hope to wheedle weak Protestants, to be as much concern'd for their Popish King, as they Themselves are.

The Protestant, that uses the smooth Words of *Right* for his Plea, will find it hard to account for his Squeamishness in this Point, under KING GEORGE, rather than under Queen Ann. The late Queen, had no other Title to the Crown, if the Pretender was

a rightful King, than KING GEORGE has. An Act of the States of the Realm, is the Foundation of both their Rights. The Right of the Pretender, could not be suspended under Queen *Ann*, and begin to operate under KING GEORGE. Nor was it so dear and inviolable to them, as they would have us think. If what is said of many of them be true, they would have relinquish'd the Pretender, for a Branch of the House of *Savoy*: Any Head that was able to support their Views, was thought preferable to a Protestant Prince, for Protestant Subjects.

But why should they think the World will take That for granted, which has been again and again proved to be no right? The Right derived from an *Abdicating Prince*, is at best, a doubtful thing. Would they have Justice indeed take Place? Then let them pay regard to Right, known and confess'd on all Hands. Let them show Concern for the common Rights of Mankind, and for the special Rights of injured Nations; which certainly are of more importance, than any single Man's, be he never so great, when That is separated from or opposed to the whole Community. These Rights are entirely given up, if our Kingdom had not an undoubted Right to oppose Oppressions, that threatned the very Being of our Constitution; and to fill up the vacant Throne, with a Succession of Prin-

ces, from whom better Government might be expected. It was not therefore regard to the Right of Princes, no more than to the Preservation of the Church, that stirred up the Actors in the late Rebellion. But *Right* and *Religion* are good Party-Words, for unsettling shallow Heads, and uniting a Multitude; *They are smoother than Butter, and softer than Oil*, to supple and invite Men into War and drawn Swords. And this was their Intent from the beginning. It appears from the Issue of things, to have been the meaning of all their fair Words, and specious Pretences, to engage us in a War with one another; the mischievous Consequences whereof, had the Rebellion prospered, we shall in

The II^d place, just touch upon. A long civil War, was the least evil, we were to expect. And such a War is nothing less, than a Brother's putting his Brother to death, and the Father his Child. It is a Sword, that dyeth it self in the Blood of the nearest Relations and Friends. That you be pillaged by Friend and Foe in their Turn; that armed Men enter your Houses, and take away every moveable thing; that they ruin the Plantations and Improvements of many Years, deface the Monuments of your Ancestors, level your fine Buildings with the Ground; that

that they insult the Dead, imprison and maim the Living, and ravish your Wives and Daughters before your Eyes; these are the ordinary Calamities, that never fail to happen in Civil Wars,

In our Case, there was still a worse Prospect. No end of these Devastations was to be hoped for, till no more was left to ravish: After all our Spoiling, there was no possibility of settling at last upon our antient Bottom. Had the Rebellion succeeded in the beginning, a Passage was to have been opened to the Succours of a Neighbour Nation, that shewed a good will to take part in our Embroilments, when That might be done with safety. And having once got footing, who can say, whether the English Rebels or their foreign Auxiliaries, would have continued Masters of the Land? On the other Hand, had the King found himself distressed, He would have been obliged to call in to our Assistance, a much greater Force from our Allies than he did: And then what a Field of Blood and Rapin must *England* have been to powerful Foreign Armies, animated by the Fury and Revenge of the Natives? If the Land did recover it self; in the Days of our Grand-Children, it would not be worth living in to the Survivor. Liberty must be no more, let who will be the Possessor.

What

What Prince would ever trust so senseless a People again with Liberties, that knew so little to use and keep those they had? Learning could be no more. It must be buried in the Ruines of Schools and such Endowments for Letters. Ignorance and Barbarism, those fatal Enemies to the pure Gospel, would have overspread the Land.

As Popery must have come in with a Popish Prince; (it ever was and ever will be so;) so it must have been felt to be That rapacious, bloody, slavish, and idolatrous Religion, which your Ancestors groan'd under: The Ecclesiasticks being bent on making sure of their Conquests, it would have prov'd the grossest and worst sort of Popery, when the People lay oppressed and helpless, and their King armed with Bigottry to carry him the utmost Lengths. Is such a one to be trusted without so much as a Promise to defend the Church, when the solemnest Oaths in the like Case had no effect? For ought appears, the Pretender would not so much as declare he would defend the Church of *England* at his Arrival in *Scotland*; no more than they who Rebelled for the Church, did stipulate any thing for it's Security. You may then safely take his Word, when he denies our Church Protection.

I am not willing to believe of any of the Rebels, lest of all, of those that call themselves
Church-

Church-Men, that they directly meant all these Mischiefs to their Country, and Religion. But Passion makes Men overlook Evils, that are obvious to every indifferent Observer. The Consequences I have mention'd, are the Genuine Effects of Rebellion; and 'tis fit you should be told of them, that you may be truly sensible of your Danger, and thankful for your Deliverance. The Publick Peace being once broken, it is impossible for them that begin a Civil-War, to stop where they will, or end it when they please, or even to judge, what their own Resolutions will be, as the State of Things alters or advances. New Men will graft upon the Schemes and Successes of the prime Designers; and they that are once engaged, will gradually advance to the highest Villanies, rather than quit the Game, or suffer it to be played out of their Hands. So that without Uncharitableness, the Rebels may be charged with all the Evils that might have followed, had not God early quash'd the growth of their Treason. *God hath heard, and brought them down, and He will hear and afflict, even he that sitteth of Old, because they have no changes, and fear not God.* This makes up the last Head of Discourse; the Ground we have to hope, from what God the eternal Judge is in himself, and has done for us, that he will continue to defeat all future like Attempts.

III. God is a Lover of Mankind, and of those Virtues that are Imitations of his Divine Nature, Humanity, Bowels of Mercy, Kindness, Pity, Meekness, Long-suffering; and therefore hates grieving of his Creatures, especially the Desolation of Multitudes, with the Principles whence they proceed; Cruelty, Malice, Hard-heartedness, Revenge and the like.

God is a Lover of Truth, Justice, Integrity of Heart, and fair Dealing among Men: And therefore hates Falseness, Treachery, Lying, Perjury, Hypocrisy. And these things being incorporated into the Cause of the Rebels, it may be reasonably presumed, they have ruined it, and like a great Mill-stone will sink it for ever.

God is a Lover of his Church, of a People professing his true Religion, and hating Idolatry; and oft-times, though they be unworthy of the Blessing, yet for his own Sake and for his Holy Truth's Sake, he will not suffer the Professors thereof to perish.

We are as certain, as the Word of God can make us, that the Religion professed in the Church of *England*, is the pure Gospel delivered by Jesus Christ. We are as sure, that Popery is on the contrary, a mixture of Fleshly Wisdom, Worldly Policy and Heathenish Superstitions,

Superstitions under the Face and Name of Christianity. Distrest by Men of such Principles, we appealed to God the Judge, and besought him to appear in his own Cause: And behold in the Steps of our Deliverance, such Marks of his Providence, as one must be ungrateful not to interpret as an Answer to our Prayers, and an Earnest of God's good will to us.

The Nation was left defenceless, by disbanding in a manner all the regular Forces, a little before the QUEEN's Death; and so it continued unprovided for the opposing of so wide a Conspiracy. The then French King, was ready with Veteran Troops, Arms, Money and Ships; when we had all to raise, and the Men to Discipline. The Common People fired with a Rage against Dissenters, frequently meeting in a tumultuous way, came to know each other and their own Strength; and were prepar'd for any Mischief they should be put upon. Impudent strong Lying had cool'd the Affection of some, Surprise had stupified the Loyalty of others, and Fear and Indifferency possess'd the most.

This nice Season, the Rebels unaccountably let slip. And though it was concerted to rise all at once in different parts of the Kingdom, and, so distract the King's few Forces; it was not executed accordingly. First, a few

rose in one place : Anon more rose in another. Where the greatest Infurrection was promised, they lay still ; and they that had engaged, securely trusting to their Numbers, when it came to, feared to show themselves, waiting the Success of others, whom they left alone to try the Experiment. Thus Opportunity was given to the King's Forces to act together, and, having crush'd one Party, to proceed hopefully against the rest.

Just as the Conspiracy was ready to break out, the *French* King, who was the Support of the whole, dies : To this Providence, was owing the Delay of the promised Assistance from Abroad ; which dropt in afterwards in part only and by single Ships, to their small Advantage, for whom they were designed.

The Work being half over, at last the long expected Pretender himself comes ; and if his presence raised the Spirits of his Friends for a few Days, his unmanly Courage among them, his shameful flight at the approach of the KING's Forces, dismayed them much more. The Rebels find themselves abandon'd by their Leaders, they scatter and submit, and so give the KING those Advantages, for settling both Kingdoms, as could scarcely have hapned without this Rebellion.

In all this Proceeding, the Wisdom, the Vigilancy, the Secresy of the KING's Ministers; the Conduct and Valour of his Generals, the Intrepidity and Courage of his Soldiers, had their part. To the Honour of the brave Soldiers, let it be remembred, that not only at present much of the Quiet of the Nation is due to their Fidelity, but in the late times of Tryal they stood proof against Corruption. Though they were to make their Fortunes by the Sword, and many were press'd to it by Necessity, they would not be tempted to act contrary to the Interest and Honour of the Nation; they generally approved themselves truer Friends to the Cause of the Protestant Religion and Country, than any other Order of Men beside.

Now God usually works by Means: And so long as we see such proper Means, suited to so good an End, as the publick Welfare is; we may promise ourselves still the benefit of his gracious Protection. We may; if we endeavour to become worthy of it, if we are made better by it, and trust not wholly to second Causes, overlooking him the Author, the Mover, and Finisher of all our Deliverances. For it is God that gives and that derives Council and Courage, and that directs all those Accidents upon which human Successes turn. It is he,

that so seasonably for Us removed Him out of the World, who was the Soul of the Undertaking; whose Death disconcerted all their Measures, as to Time and Execution. *The Lord liveth, and blessed be our Rock, exalted be the God of the Rock of our Salvation.* It is God that avengeth us,—that has lifted us up on high above them that rose up against us, that has delivered us from the violent Man. He is the Tower of Salvation for his King, and sheweth Mercy to his anointed and to his Seed for evermore.

Happy for the Adversary, if he would behold God's Hand in all this! if he would see his Error and sin no more! if laying aside unreasonable Resentments against Persons and Opinions, and those petty Interests that are carried on thereby, he would avoid Contention and Sedition hereafter as sincerely, as the King is hearty to forget what is past! if they would be convinced, that in returning and rest they shall be saved; in quietness and submission is their Strength!

Happy for us all, if after being imposed on so often with groundless Fears and Jealousies of our Governors, and invisible Dangers from I know not what Quarter, we would become wiser at last! If all invidious Words, reproachful Distinctions, Party-stories and Animosities might

might be buried on each Side for ever! The Land has been long shaken by these hateful Devices of Party-leaders, who mean you no Good, but Advantage to themselves. Oh that we would all joyn to heal the Breaches and Sores thereof! It must be so, if we be in earnest to see *Jerusalem* in Prosperity. Or shall we resolve never to be Friends! Shall the Sword devour for ever? As Abner said to Joah, *Knowest thou not that it will be bitterness in the latter End?* 2 Sam. II. 26.

We are all Brethren, united in the same common Interest, and Subjects of the same KING, whose Arms are open to receive every Penitent Offender; whose Goodness leads him to favour all his People, unless it be their own Fault. Permit him to make the Kingdom happy, to which no Prince had ever better Disposition: Permit him to go on, gaining Advantages for your Trade, which are already considerable beyond expectation; and to settle Alliances, that may secure Peace and Prosperity to your Posterity. The Nation has not had for these hundred Years past, so fair a Prospect of lasting good Days, as it has now under his Majesty's Government. After a Shameful Peace, and a Dangerous Plot, we are like to settle again firmer than ever, if our Sinful Divisions do not defeat the KING's Cares for our Good. Mighty Princes, Strangers

gets to our Country, even Infidel Monarchs, do court his Friendship, and express the profoundest Esteem for his great Qualities. What a Reproach must it then be, for any Subject to be insensible of them; for those that partake more nearly of his Influences, to be the only People not warm'd therewith!

But if any *Sheba's* will yet refuse to take part in our *David*, or have inheritance in the *House of Jesse*, let them know, that whether they will or not, **KING GEORGE** is this Day establish'd King over our *Israel*. May he long continue so, an Example and Defender of the true Faith, profess'd in the Church of *England*; the Joy of all that wish well to the National Interest, and a Terror to those that do not! May his Son and his Posterity, enjoy the Crown late after him, with Ease to themselves, with Honour and Happiness to the Nation! So that it may be said of every Branch of that Family, in a better Sense, and with regard to both their Merit and Felicity, what *Samuel* did of *Saul*, See ye Him whom the Lord hath chosen, there is none like him among all the People. Amen.

F I N I S.

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